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KOREAN HISTORY.

(Translations from the Tong-gook T'ong-gam.)

“IN B. C. 2332 a spirit being alighted under a sandal-wood tree on Tăbăk mountain, Yung-pyun, P'yung-an province. The people of the country gathered round, made him their chief, and proclaimed him Tan-goon, king of Chosun. He built his capital at P'ing-yang in the 25th. year of the Yo Emperor of China, again he built another capital at Păg-ak mountain, and in the year B. C. 1324 he ascended into heaven from the Adal hills, Kang-dong District.”

Notwithstanding his miraculous ascension, he has had several graves built to him. One is in Choong-hwa and was repaired as late as 1890 by the governor of P'yung-an Province. There twice every year the nation offers a sacrifice of raw meat and uncooked food to Old Sandalwood, (Tangoon) and prayers for the occasion are printed and sent from Seoul by the Minister of Ceremonies.

“In B. C. 1122 the Chinaman Moo-wang defeated the Eun Emperor Choo, then looked up his nephew Keui-ja the sage, and asked him to teach him the way. Keui-ja explained to him the “great plan.” For this the Emperor appointed him to Chosun with his capital at P'ing-yang.

“Keui-ja came riding on a white horse, dressed in white clothes, bringing with him five thousand Chinamen, people skilled in literature, poetry, music, medicine, philosophy and masters of all kinds of trades. Not being able to communicate in their

own language, they translated into Korean, and fixed the eight laws of the kingdom as follows.

- 1st. Thou shalt kill a murderer.
- 2nd. Thou shalt pay for an injury to another in grain.
- 3rd. Thou shalt bind a thief as slave.
- 4th. Thou shalt charge 5000 *yang* for freedom.
- 5th. Thou shalt pass no money in marriage.
- 6th. Thou shalt not commit adultery.
- 7th. Thou shalt have no private feuds.
- 8th. Thou shalt not lie."

It is said that Keui-ja on closer view found his subjects a most violent lot, who fought and tore each other with the wildest delight. To provide against this evil, the seventh law of his code enacted that every subject wear a broad brimmed earthen hat, poised carefully on the top of the head. Any unseemly behaviour now would be sure to leave its mark on this frail headgear. A cracked or broken hat meant death or exile. This had the desired effect, and blood and actual violence disappeared. Their wrath must now needs confine itself to grinding teeth and glaring eyes.

This explains the wide-brimmed small-crowned hats worn at this late day. It also accounts for the threatening attitudes seen in the streets. No mortal can ever work up more fighting agony than a Korean, and yet he very rarely lays violent hands on the object of his fury. It has become first nature to him to settle it by words and tableaux, the man who cuts the fiercest attitudes being the acknowledged victor.

"Forty-one generations later, about the twentieth year of Keui-choon a Chinaman of the Yun kingdom called Euiman, flying for his life at the head of a thousand or more soldiers, top-knotted and dressed in barbarian style, came scurrying over the Tā-dong river. He cheated Keui-choon out of his kingdom, planted himself in P'ingyang and called it Wang-gum city.

In B. C. 137 Oogu the grandson of Euiman failed to pay tribute to China. At once Emperor Moo-je sent admiral Yang-bong with war junks by sea and Soon-ch'e a general of the left with troops by land. These marched south-east and surrounded P'ing-yang. The Chosunese nobles secretly sent a message of surrender to the admiral but Soon-ch'e uninformed as to this, threatened P'ing-yang with destruction only awaiting the admiral's forces. The admiral did not come, and time passed.

Moo-je anxious at this delay, sent Kong-soon Soo to settle matters and report to him at once. Soo pushed on rapidly and meeting general Soon-ch'e, was informed of the perfidy of the admiral. The latter they arrested and forthwith took possession of Chosun. The Chosunese nobles in fear had killed their king Oogu and surrendered. Moo-je then ordered Chosun to be divided into four provinces as follows.

- 1st. Nang-nang—modern P'yung-an Province,
- 2nd, Hyun-t'o — „ Ham-kyung „
- 3rd. Im-doon — „ Kang-wun „
- 4th. Chin-bun — „ Päk-doo-san (The Ever-white mountains)

Afterwards in B. C. 8, Emperor So-je changed them into two provinces Tong-boo and P'yung-joo.

“Keui-choon whom Euiman had turned out of doors, made good his escape by boat to a place called Keum-ma, and there established the kingdom of Ma-han with its capital on the site of modern Ik-san, Chul-la Province. He had under him fifty feudal states, the larger in families numbering some tens of thousands the smaller some thousands.

“People in those days built round walls, thatched their huts with straw, and climbed in and out through the roof. They regarded not gold, silver and silks as precious, and yet they loved to adorn their heads with jade ornaments and earrings. Ordinarily the men wore silk coats and string shoes. By nature they were warlike, fond of archery and spear tossing.

“Certain fugitives from the Chin kingdom China came across to Mahan, and to these was given a tract of land to the east. There they formed a tributary state called Chin-han with capital at Kyung-joo. Another state tributary to Ma-han was Pyun-han to the south of Kyung-sang To, the site of its capital being modern Kim-hä.

SILLA.

“In B. C. 57 we meet the founder of Silla. His clan name was Pak his given name Hyu-gu-su.”

“During the wars in the north, many people of Chosun fleeing for their lives came south, and formed six cantons. A gentleman from one of these by name So-pul-gong one day passing Yang mountain heard the neighing of horses. Thither he went. As for horses he saw none but under a tree was a large

egg, shaped like a gourd. What sort of creature's egg it was he did not know but cracking it open found a child inside. Wondering what it could mean, So-pul-gong carried the youngster home, and he grew to be a man of virtue and wisdom. The people of the six cantons chose him for their king crowned him in his thirteenth year calling him Su-ra-pul king of Ku-su-gan or Silla. His surname later on became Pak (the gourd) suggested by his origin."

"In the tenth year of his reign a famous woman called Yun-yung became queen. She had sprung from the side of a dragon, as it ascended from Yun-yung pool on its way to heaven. An old dame passing by picked up the orphan, and called it after the pool. She grew to be the queen, very virtuous, very beautiful. B. C. 39.

KO-GOO-RYU.

"The founder of Ko-goo-ryu was Ko Choo-mong. Hā-boo-roo king of Poo-yu was already old and had no heir. On his way to sacrifice for this in a mountain valley, his horse took fright and ran off carrying him to Kon-yun lake. Near the shore he saw two large stones, on end, facing each other from which tears were flowing copiously. Astonished at this freak of nature, he rolled one stone over, and there was a child underneath, shaped like a frog, and of a yellow golden color. The king declared that heaven had given him a child, and that his name should be Keum-wa. (golden frog.) He grew heir to the throne of Poo-yu."

"Then a minister of state, A-ran-bool, had a dream. God came down and told him that He intended planting a kingdom of His own people in Poo-yu." "so take yourselves off all of you." A-ran-bool told the king his dream, mentioning that there was much fertile land on the shore of the East sea, that went by the name of Ka-sup-wun a suitable place thought he for the king to build a capital. Away they went king and subject and formed what was called East Poo-yu.

"Hā-mo-soo was the son of God intended for old Poo-yu, down he came and built his capital.

"Time passed, Hā-boo-roo died and the Golden Frog succeeded to the throne of East Poo-yu. One day out strolling along the Oo-bal river, to the South of Ta-bak mountain, he found a maiden sitting on the bank. "What woman are you?" asked

he. "I am a daughter of the water spirit" she answered "and my name is Yoo-hwa. I was once out playing with my brothers and sisters, when Ha-mo-soo deceived me and took me off to Am-nok mountains. There he left me and never returned again. Father and mother said I had disgraced them, and turned me out of doors and so I have wandered here." The king felt interested in this story, locked her up in a room and through a chink in the wall came a ray of light, that followed the maiden to every corner that she turned. Struck by the sun she conceived, and brought forth an egg, and tossed it out to the animals, but swine and dogs touched it not. She left it on the road but the horses and cattle went round about it, and when in the field birds came and covered it with their wings. The king tried to break it but could not, and so Yoo-hwa at last wrapped it in a napkin and placed it in the sun, and a boy cracked the shell from the inside and came out a child of marvellous beauty.

"When seven years old he was so skilled in archery that he missed not once in a hundred shots, and according to the custom of Poo-yu he was called Choo-mong (which might he translated Robin Hood.)

"The king had seven sons by the same Yoo-hwa, but in ability they were far inferior to Choo-mong. The eldest Ta-so reminded the king that Choo-mong was born miraculously, that he was terribly ambitious, and that if the king did not exercise caution he would get into trouble through him. But the king poohpoohed it all, and made Choo-mong keeper of the stables. Choo-mong fed the best horses little and made them thin, he fed the poorer much and they grew fat, and when the king went hunting he rode the fat horses, and Choo-mong the thin. With only a few arrows he would take more game than the king himself, and all his brothers wished him dead. Then his mother whispered. "There are many who would like to harm you here, with your ability you will make your way wherever you go. If you stay here I'm afraid it may be too late for repentance some day." Choo-mong with three followers left at once, and reached the river Um, but the bridge was missing and soldiers were now after them in hot haste. Then Choo-mong prayed saying. "I, God's son and grandchild of the water spirit, am fleeing for my life this day, before me is a river and behind me horsemen are coming. Save I pray thee." Ere he had ended speaking all the

creatures of the river, back to back, joined their forces and formed a bridge. Choo-mong and party went over, and the fish disappeared no one knew whither.

"Going on he met three noblemen whom he took with him to Chol-bon Poo-yu where he built a capital by the river Pi-ryoo and took the clan name Ko. This was the first capital of Ko-goo-ryu and was built where Sun-ch'un now stands. Choo-mong was great and when he died they honored him with the title Bright East, Tong Myung."

"Before leaving East Poo-yu, Choo-mong had married a woman called Ye-si. After his flight she bore a son and lived in unbroken chastity. The boy Yoo-ri with his short bow went hunting birds in the meadows. One day he shot and pierced a water bucket that a woman was carrying to the well. The woman rated him soundly.

"You rascal! it's because you have no father to check your impudence" said she.

Yoo-ri put some mud on the end of his arrow, shot again, and plugged the hole in the water bucket, but he went home downcast. Said he.

"Mother, who is my father anyhow and where has he gone?" Ye-si said "You have no father."

Yoo-ri began to cry "when a person has no father how can he look the world in the face? I'd rather die" he added.

Ye-si said "Wait a minute and I'll tell you something to make you glad, your father is no common man; he left here in times of trouble, went south, and has become a great king."

"Yes; father a nobleman and I a beggar, have I not cause to be ashamed?" Ye-si said "when he bade me good bye he said 'Above a stone with seven corners and seven angles, underneath a pine tree there is something hidden; he who finds and brings it will be acknowledged my son.'"

When Yoo-ri heard this, off he went to the mountains hunting everywhere, but found nothing. One day sitting at home he noticed an opening above a foundation stone of a pillar, and heard a voice from within. Looking closer, sure enough there was a stone with seven points and seven angles. "Seven points and seven angles" said he "according to the riddle. The pillar above is the pine tree. I've got it." Searching the opening he found the broken point of a sword. With three of his friends off he started for Chol-bon Poo-yu, appeared before the king of-

fering the broken sword point. The king brought out the blunted haft and tried the two together, and they fitted exactly. In great joy he proclaimed Yoo-ri his son and heir. (B. C. 17.)

PAIK-JÉ.

"The founder of Păk-jé, Ko On-jo, was the son of Choo-mong of Ko-goo-ryu. When Choo-mong in his flight reached Chol-bon Poo-yu the king of that country had three daughters but no son. Convinced of the worth of this man from Poo-yu he gave him his second daughter and shortly after the king died and Choo-mong took his place.

"He had two sons born to him, the eldest called Pi-ryoo the second On-jo. Seeing that the king intended Yoo-ri as his heir they said "Let's leave and hide our shame!" So taking a few followers they started south and built a capital at Ha-nam calling the kingdom Păk-jé and because they originally came from Poo-yu so they named their capital.

"Pi-ryoo, the eldest son, on the way there, proposed that they divide the land, he going east and his brother south. He reached a place on the sea shore called Mi-ch'oo where he tried to establish himself, but the ground was barren and disease rife so he left in disgust and wandered back to his brother in Păk-jé and when he saw the people prosperous and at peace he died of grief.

"Thirteen years later the king of Păk-jé changed his capital to Han mountain (Seoul?) There some years later the palace well ran over and a horse bore a calf with one head and two bodies. A sorcerer explained it saying, "It means by the overflowing well that the king will prosper, and by the two bodied calf that he will possess two kingdoms." In the following winter the king of Păk-jé conquered Ma-han and so he became king of Păk-jé and king of Ma-han." (A. D. 9.)

Jas. S. Gale.

AN ADVENTURE ON THE HAN RIVER.

IT was at the time of the year when the streets of Seoul were resplendent with little children adorned like Joseph of old, in "coats of many colors." It was the time when their elders, clad in spotless, white, new garments, went about visiting their friends with oriental effusiveness of respect, and at the same time contracted indigestion from eating so-called "bread" of the consistency of putty. In short, it was the Korean new-year's season of the year 1889. At perhaps four o'clock of one bright, mild, Feb. afternoon, I strolled up to the dispensary at Dr. Heron's house. The Doctor's salutation was "Gifford, don't you want to go hunting at the river?" Now I am so uncertain a huntsman that the ducks all laugh when they see me coming with a gun. I saw little use of my going upon a hunt. But a glance at the Doctor's tired face changed my mind. The Doctor was a man of such professional conscientiousness, that he little knew how to spare himself. He had a dispensary at his home where he saw Koreans and foreigners in the mornings; he was Surgeon in charge of the Royal Government Hospital, where he spent his afternoons; he was Physician to His Majesty, liable to calls at all hours; and added to this, he had charge of the entire foreign practice of Seoul. His wife was then an invalid, confined to her bed; and much of the care of the Presbyterian Mission, then in its day of beginnings, rested upon his shoulders. Yes, I would go with him, but to skate, not to hunt. Two white horses were called up, one which the Doctor had purchased for his wife, and the other a loan to him from the King's stables, for the Doctor had a Tennesseean's fondness for horses. Two servants carried our accoutrements.

A pleasant ride brought us to the vicinity of Yong-san upon the river's bank. Instead of pausing here however, we rode still farther up the river to a cluster of houses, where lumber is cut and timbers prepared, conspicuous from the distance for a goodly tiled house, and a clump of splendid, great beech

trees. Arrived here the view was fine. Downward to the steamer landing the river swept, with a bank that was a perfect curve. In the background rose the bluff, mantled to the very top with the populous village of Yong-san, in the center of which like a bright clasp was set the red brick Catholic Seminary.

We were soon off our horses. The winter had been mild; and to my disappointment such ice as remained on the river looked too fragile for skating. The interest therefore all centered in the hunt.

There is a place near here in the river, especially where the river bends, the surface of which, even in the coldest winters when the ice in other places has been eight or more inches thick, I have never seen frozen over. Warm springs in the river doubtless account for this: and here all winter long water fowls are feeding. At the water's edge below us was a row of large boats; beyond was a shell of thin ice; and still beyond was open water. In this open water was a succession of groups of wild swans, ranged like the links of a chain down the stream. One group in particular was not far away; and the Doctor, eager for a shot, threw off his over-coat, which he replaced with a "*turimachi*," or long, white outer-garment, such as was worn in those days, borrowed from a Korean. While I hid myself behind a pile of brush, he craftily sauntered down to the water's edge, in the hope that the birds might mistake him for an innocent minded native, puttering among the boats. But no, the swans turning their graceful necks, slowly closed one eye and solemnly gazed at the Doctor, as they deftly glided out of range. But the Doctor was a man of spirit, and was not so easily to be out-done. Presently he was hard at work, tugging at this great boat, shoving that one with all his might. But his efforts were in vain. The tide so powerful along the coasts of Korea, was low in the river, and the boats could not be floated; and in addition, most of them were partially embedded in ice. A few moments later the Doctor some distance away has found a skiff. He motions for me to come. The boat is made of pine boards clumsily tacked together. We have no business to enter it. But the fever of the hunt is upon us, and we are not disposed to be critical. In we clamber, followed by two half grown boys to row us. The Doctor's handsome black dog sprang into the water to follow us; but gesticulations and splashings of the water in-

duced her to swim back to the shore. And now we are rapidly approaching the flock that eluded us, Doctor in the prow and the two lads erect and swaying to and fro, as they impel the boat in the peculiar native fashion, by sculling. Hope is vivid, but the wily swans too are alert. They arise together, and their ponderous wings pounding the water they take their flight, to soar into the upper air. Failure only urges the Doctor on to seek the next flock farther down the river. This flock on being approached similarly took to flight; and the third, fourth and fifth flocks followed their example. Lastly three or four ducks were started, and these flying somewhat nearer to our boat, the Doctor ventured to fire at them, though I believe without disastrous effects upon the birds.

Then simultaneously the thought occurred to us both, "It is almost time for the gates to close." In those ante-bellum days every night shortly after sun-down, with the bray of horns and the boom of bass-drum, the guardians of the city's peace caused the great gates of the city to be closed, and then retired to rest with the comforting delusion that all had been done that was necessary to keep out of the Capital any hostile foe, even were they trained according to Western military methods—a system indeed of about as much practical efficacy as if a council of lambs should decide to ward off the attacks of wolves by the defensive use of their heels. The closing of the gates with certain other ancient and interesting customs, has now to be sure passed out of vogue, but in those days it was certainly no joke for the belated foreigner to find himself confronted of an evening with the closed leaves of two great, folding, iron-clad gates. It involved the staying outside the city all night, or climbing the high, slippery wall; or, be it whispered, the occasional jingle of a string of cash operated like magic in swinging open the portals, just as it was currently rumored, though of course most slanderously, that a similar jingle, only in greater volume, opened in the same magic way doors leading to rank and place in the governmental world. In a word we little relished the idea of climbing the city wall after dark.

We must hurry. We could see the servants and norses on the shore; but could we get to them? A long field of ice lay between us and the bank. There was nothing to do but to row back up the river to our starting-place. The boys were not rowing fast enough. We took the oar in turns and rowed after

the foreign fashion. But the oar being peculiar our efforts were clumsy, and not unlikely the wrenching of the boat resulting therefrom started the seams. Of a sudden we became aware that considerable water had come in through the bottom. By this time the boys are rowing. We observe that the water is coming in much faster. The boys are now swinging at the sculling oar with every inch of their strength, with the prow headed for the ice. Now and again, in their frantic endeavors, they drive the boat into the ice, and the seams are wider opened. Higher, higher creeps the water. Then in a moment I can never forget, I see the prow pause a moment, then sink out of sight under the black, cold water. Neither of us could swim. In a moment down we all went. My thought as I sank was to grasp at the boat as for the first time I came to the surface. It all happened in less time than suffices for the telling.

And now this is our situation. We are on a sand-bar in the very middle of the river. I am standing in water up to my waist; the Doctor is in water up to his arm-pits; while only the heads of the boys are visible. Natives told us afterwards that only a few feet on either side of where we sank, the water was deep enough to have drowned us. Fortunately we were close to the ice. The Doctor was presently clambering out, his gun still firmly grasped in his hand. Next, the boys were trying in vain to leap out of the water. They were in my way, as I came to where they clung at the edge of the ice. So I reached down till I could grasp their baggy trowsers and heaved them on like logs; and presently we were all upon the ice.

A glance at the ice-field was not reassuring. It was shell-ice, with black air-holes all about us. Our location was about half-way between Yong-san and the hamlet with the beech trees. Those on shore were aware of our peril. In after days when we could think of our misfortunes with greater cheerfulness, the Doctor, with that peculiar, half-satirical twitch of his heavily mustached, upper lip, would tell of the tremulousness of my tones as I called "ossa," "ossa" (hurry, hurry); and I believe I responded that his voice had taken on a hoarseness that was hardly natural. But if we were frightened, the boys were terrified. One is dancing about in a way that threatens to break the ice. Expostulations are unheeded. Only one thing remains; the Doctor points his empty gun at the frantic youth, with the command to desist. Now force is an argument the validity of

which, from centuries of use, the average Korean is prompt to recognize. The boy subsides. Soon, quiet settles upon our group, as we recognize the fact that the men on shore are doing all that can be done. And we dare not move about for fear of breaking the thin ice. The Doctor in his white Korean coat sits upon the ice, with his gun across his lap; I am kneeling with my over-coat tucked under my knees; one boy is standing erect and the other lad is seated. Night has now fallen, and from the over clouded sky the full moon sheds a dim and hazy light. Not a ripple stirs the water, and a deep quiet rests upon the river. True we hear dimly from the hamlet with the beech-trees the faint hum of voices, and sounds that suggest the chopping of ice around the ice-bound boats. As silent and motionless as a group of statuary, we keep our several attitudes for the space of an hour. The mental tension is extreme.

Finally we observe that water to the depth of an inch has come over the ice. The tide is coming in. Now the water has risen to the depth of two or three inches. Then we are conscious that the cake upon which we are seated has broken loose from the ice-field, and is turning around, preparatory to floating down the river. Our danger now is great: for should our frail raft strike against an obstruction, it seems inevitable that we must sink into the black, deep water. But just then from an unobserved quarter, the direction of the village of Yong-san, came the sound of the splash of the oar. Through the dim moon-light we discern a boat with five rescuers approaching. The rebound of feeling was strong. But still we dreaded lest by the ungentle striking of the boat against the ice, we should be precipitated into the stream. Under the Doctor's directions they reach the edge of the ice without mishap. A long oar is extended toward us, which we, beginning with the boys, each in turn grasp, and sliding, are pulled to the edge of the boat, and thus are rescued. What ecstatic joy fills our hearts!

Landed upon *terra firma*, the servants bring the horses. But to ride to Seoul from Yong-san in our frozen garments is out of the question. The Doctor full of resource, at once calls for Korean clothes. They are soon brought. We do not stop to enter a house, but under the dim moon-light in an apartment walled about with living heads, we took off such garments as were wet and stiffened with ice, and replaced them with the baggy Korean clothes, even to the straw sandals. The thought of the Doctor's sick

wife at home lends wings to his speed. In a moment he is ready and off on his horse. Our wet clothes are slapped together promiscuously upon a carrier's frame, and are started ahead upon the back of a coolie. Formal thanks to our benefactors are reserved for a later time and a form more substantial than words. Now with the servant running beside, I set out at a rapid gait for the city, which brings again the glow into my frozen blood.

Arrived at the city wall, the horse and servant must stay outside until the morning; but there is nothing for me to do but to clamber up the twenty feet of sheer, stone wall. A man sent by the Doctor, is waiting to accompany me over the wall. Side by side he climbs with me, now drawing back my Korean robe so that I shall not be impeded, now guiding my hands to safe projections. Near the top he hastens ahead and pulls me over the wall. Thence a short brisk walk brings me to the Doctor's home, where I find him already arrived and clothed in his usual attire. Congratulations alternate with merriment at my appearance, while underneath it all was deep thankfulness for the providence that had rescued us from peril. The next morning the servants who had accompanied us remarked that we were "as men who had come back from the dead." And I think they were correct. Two or three days later, the two boys came to see us, and they reported that their mother instead of rendering thanks to such deities as she knew, had soundly trounced them both, though for what reason they did not state. But as we fed them with Korean sweet-meats and gave them a proper amount of cash, I think that we consoled them.

Daniel L. Gifford.

THE WISE FOOL.

OR

THE KOREAN RIP VAN WINKLE.

Two hundred years ago, during the reign of Yun San Cha, who was overthrown by rebels, the Prime Minister was much favored by the king so that he obtained great power and influence. Any one desiring rank had to come to him and by costly presents secure his intercession with the king. In this way Kim obtained great riches.

The Prime Minister had a poor cousin a man who was supposed to be deficient in intelligence and who may as well be called The Fool, as he was so designated by his neighbors two centuries ago. The Fool had no position and his influential cousin showed no inclination to bestow one upon him. This made him sad but it developed the latent ability which later on made him famous.

The Prime Minister had a beautiful white pony. It had not a black hair anywhere upon it, and its beauty was well known throughout the city. He wanted a black one just as perfect but as yet no perfect black one had been brought to him. The Fool knowing of his cousin's desire stole the white pony, took it to a deserted place and painted it thoroughly with black paint, which he allowed to dry and then applied another coat. When this second coat had dried in he took the pony into the sun and spent hours in rubbing, polishing and otherwise grooming it, till it fairly shone in its jet black lacquer coat. Then he led the pony to the house of his cousin and made him a present of it, telling him mean time that as he had spent all the money he could beg or borrow on this gift he would like to have a good office as soon as possible by which to reimburse himself.

The Prime Minister took no offense but being used to such acts and recognizing them as the regular course of procedure in such cases, he at once set about discharging the debt by securing such a position for his cousin as he considered the gift and circumstances merited.

The Fool was made magistrate of the district of Kang Gay in the North Western part of the country. Before leaving for his post he called in the confidential attendant of his cousin and made a contract with him. The Fool said he intended to squeeze as the people had never been squeezed before. He would have all the money that was to be had in the district, and he would give the attendant half of all he made if he would keep him informed of any movements against him at the capital; for he well knew that his proposed scheme would breed trouble and be reported to Seoul. The attendant reasoned with himself that it was scarcely worth while for him to remain a poor dependant upon his prosperous master, while such a chance was open to him to amass a little fortune of his own, so he agreed to the proposition.

The Fool went to his district and carried out his plan faithfully, and began to pile up wealth rapidly, but he was ere long reported to the king who called the Prime Minister and ordered him to send an *Uhsa*, or spy, to examine into the affairs of the Kang Gay district and report at once. The order was obeyed and the alert attendant at once despatched a letter advising the Fool of what had been done, when and how the *Uhsa* would make the journey, and all he could ascertain as to his personal peculiarities.

From this letter the guilty magistrate saw that the official sent to examine him was a cowardly man that would ride a mare with a colt and that prompt action was necessary on his part to prevent serious trouble. He had his hunters kill a tiger, the skin of which he put upon a young sucking colt which he had sent down the road and tied to a tree. Soon the *Uhsa* was seen advancing in the distance. The hungry colt was freed and as the mare drew nearer and heard a colt she whinnied at which the hungry colt, thinking its mother had come, ran to meet the ocession. When the mare saw and smelled what she thought was a live tiger bearing down upon her she set out for home as fast as she could travel with the disguised colt in pursuit. The *Uhsa* was so terrified that he rode his mare till she could go no further, then stimulated by fear he made his way as best he could till he reached his home.

The Prime Minister next selected a brave man for the task, but this man's courage usually came from wine, and the attendant promptly wrote the whole matter to his confederate

who at once made the necessary preparations. He stationed *Gee saing** at every wine shop along the road with full instructions as to what they were to do when the *Uhsa* came along. Accordingly he was plied with wine continually and was having a roaring progress through the country till, approaching the magistracy, an inn keeper and his wife at an inn where the official was carousing, by arrangement, began a dispute in which the drunken official's name was unpleasantly mentioned. For supposed safety from the husband he had been placed in a large empty rice box the ownership of which was disputed by the man and woman. Finally to reach a decision they agreed to lay the case before the magistrate; so they took the rice box to him and told of their quarrel. He asked how much they had paid for it, and they said one thousand cash. "Well I want just such a box" said he "and I will give you two thousand for it, so that you will each have the original price." They went away apparently satisfied. The official inside had to lie very quiet and the magistrate promptly despatched box and contents to his cousin with a letter informing him that he was sending him a fine rice box full of the kind of grain they were harvesting at that time in his district.

This made the Prime Minister angry and he decided to get a man that would answer the purpose and be proof against fear and temptation; so he selected a man of very devout habits, a student of Buddhism and one not easily affected by worldly temptations.

The attendant promptly informed the Fool of all the particulars of this newly selected officer and in preparation for him the magistrate had the flat top of an adjoining mountain carefully cleared. Here he placed curiously constructed tables and stools, with strange utensils for preparing and taking food as well as game boards and games. He also prepared some gorgeous suits of clothing such as heavenly beings are pictured as wearing, on screens and mural decorations.

Four old men with long grey beards were rehearsed in their parts as gods, while three boys with each a double top-knot, such as the gods are supposed to wear were fully instructed as to their duties in warming and serving wine, in cooking and serving food. All was ready by the time the *Uhsa* arrived. He

* Dancing girls.

was allowed to begin his investigation with the secretary of the yamen, while the official absented himself. While busy at this work he heard music in the air and looking up he saw the strange tableaux in the gloaming on the mountain top.

"What is that?" he inquired of the scribe.

"Don't speak so loudly" replied he "that is the feast of the gods. About once in two years they come there and eat, drink and play for a while."

"Do you ever go to see them?"

"Certainly not. If a man should approach them without first purifying his body he would die."

"Well I am pure," said the *Uhsa*, "my whole life has been spent in worshipping the gods. I am not afraid to approach them and tho' no one accompany me I intend to go and present myself."

He did so. Ascending to the edge of the plateau and there bowing low to the heavenly personages.

"Come," said one old god, "we know you. You are Kim. You have been a great searcher after heavenly things all your life. We welcome you. Sit down and drink some wine."

The *Uhsa* protested that he had never tasted wine, but the gods pressed it upon him saying it was heavenly wine which would make him like unto themselves. He drank a very large bowl of the strongest wine from one old man and then another from each of the others, so that he was soon insensible with drunkenness. Then coolies were summoned who bore him off some distance into a wild valley where he was allowed to come to his senses alone. He did so after a time and in searching for water for his raging thirst he found he was in entirely new surroundings.

He met a farmer and asked where the magistracy of Kang Gay was located. The farmer told him that it was about twenty *li* distant.

"Well did you hear of the *Uhsa* being entertained by the gods last night?"

"I did not" said the man. "I have always heard that an *Uhsa*, Kim, was entertained by the gods on a mountain near Kang Gay but that was a hundred and fifty years ago and he disappeared nor has he even been heard of since. I was told the story by my mother when a boy and as Kim was a very good man we always supposed he was taken to heaven by the

gods." The farmer had been well instructed and poor Kim actually believed he had been in heaven or asleep, which is the same, for a hundred and fifty years. He decided to go back to Seoul as the Prime Minister would be dead and could not blame him. He did return and finding the same Prime Minister there, looking much as before, asked him how he managed to live a hundred and fifty years in such good condition. Whereupon the Prime Minister dismissed him, as crazy and gave up persecuting his wise fool of a cousin.

H. N. Allen.

CHOLERA IN SEOUL.

THE report that Cholera had broken out in the Japanese army in Manchuria and among the soldiers, returned to Japan, sent a thrill of fear through this land, for it was seen to be highly improbable that the scourge would fail to follow the line of travel from the northern country into Korea overland by way of We Ju and from Japan by boat via the Korean ports. Nor was it long before the fear was realized, for reports of its arrival soon came from We Ju.

At this juncture the writer, during a conversation with the Prime Minister, suggested urgent need of instituting strict quarantine with a view to prevent the further advance of the disease, and he said he would lay the matter before the government. Had immediate steps been then taken, the scourge might have been stayed, but I heard nothing further about it for some time and then it transpired that the Japanese had undertaken the work and sent a doctor to the north and set up a commission at Chemulpo. What they did is not known to me but it appears that no quarantine was instituted at Chemulpo and there being therefore no barrier to the entrance of the disease there, it was only a short time until we heard of its ravages in that port, followed immediately by the news that it was devastating the city of Pyeng Yang. Within a few days suspicious deaths occurred in Seoul and then the government became really alarmed and set about devising a scheme for fighting the disease in the capital.

About July 24th. I received a note from Hon. J. M. B. Sill, U. S. Minister, introducing Mr. Namkung, Secretary of the Sanitary Board, who said the Korean Home Minister wished me to assist them in establishing a Cholera Hospital and taking other steps towards restricting the disease.

Glad to find the government moving in the matter, though at a late stage, I willingly consented to help, and next day was summoned to a conference with the Home Minister on the subject, a Japanese physician being also present. It was decided that we

should call a meeting of all the physicians in Seoul and organize a Sanitary Board, which should elect one of its number to supervise the work, the one thus chosen to then receive appointment by the government. It was stated that \$20,000 was available for the use of this Board.

During the next two days, the organization was completed, both Japanese and Western physicians being included. The officers elected were, Pres. Dr. Avison, Vice Pres. Dr. Kozio, Sect'y. Miss Dr. Cutler. Mr. Namkung entered into the work with much energy and His Excellency the Home Minister personally consulted with the Board and on behalf of the government endorsed its proposals. Committees were appointed to carry on the work under the following heads—Literature Hospital, Quarantine, Inspection, and Supply.

Literature—The excellent regulations issued by the New York Board of health at the time of the Cholera scare of a few years ago were translated and changed to adapt them to the conditions here and 50,000 copies in native character and 1000 in Chinese character were printed and distributed.

The information thus scattered broadcast was a revelation to the people and it is known that a great many tried, however imperfectly, to carry out the regulations. This probably had the effect of considerably limiting the spread of the disease.

Quarantine.—A completed system of quarantine was planned and submitted to the Home Office, but rejected owing to the fear that the ignorance of the people would cause a riot if such restrictions were placed upon them.

Later on, however, the Japanese Minister requested the Koreans to coöperate with them in quarantining against Chemulpo which they agreed to do and at the same time asked us to establish quarantine against Pyeng Yang.

Although we knew it was now too late as the disease was already in Seoul, remembering that our work was as much educative as otherwise, we consented and for about a week carried on quarantine efforts at a station just beyond the Pekin Pass.

Hospital.—The vacant buildings near the East gate known as Ha Do Kam being on a hill and well separated from other houses were selected for hospital purposes and by July 27th. carpenters were at work preparing them. The first patient was admitted July 28th.

There were no walls to the rooms and there was time to put in only rough board floors, but as they would be used only temporarily and the weather was warm, these were scarcely thought to be drawbacks; however they proved to be not only serious hindrances but almost complete obstacles to success, for the rainy season set in and the weather was raw and cold and it was impossible to keep the patients warm, a most serious matter when we consider the great need of external heat for patients already cold, blue and pulseless with such a disease. As a result in spite of as faithful work as was ever done by doctors and nurses the majority of the patients died.

This difficulty could have been surmounted by the repairing of the rooms, but a still more serious matter was the prejudice of the people on account of some previous associations connected with the building not known to us when we chose it. As a result practically only those who were homeless would consent to be taken there and they only did so when it became evident that it was the one hope left to them.

After 135 patients had been treated, with a death rate of 75% the place was closed.

Much more encouraging was the work done at the Hospital known as "The Shelter" situated in the district known as Mo Ha Kwan outside the West Gate. There all necessary conveniences were obtainable, comfortable rooms, warm floors, &c. and the patients received were of a better class and as a rule were admitted at an earlier stage and therefore were more amenable to treatment. This does not apply to all for many cases admitted during the stage of collapse, rapidly recovered under the treatment. Here up to the time of writing 173 cases had been admitted with the remarkably low death rate of only 35%. The hospital is still running for the reception of the odd patients who are brought in.

When the Eastern hospital was closed a portion of the Methodist Mission Hospital in Sang Dong was offered and accepted but it was found that the disease was already declining and one place was able to accommodate all the applicants.

Inspection.—A central office was opened and placed in charge of both Japanese and Western Physicians, while another near the South Gate manned by the Japanese and still another at Mo Ha Kwan by the Westerners. At these places reports were received and every case of diarrhoea reported was

investigated, medicines were administered, the houses and premises disinfected as well as the circumstances permitted, and all who could be persuaded to go were sent to the hospital. The great majority refused to leave their homes. When we urged compulsion, the government met us with the report from Chemulpo saying that they had tried it there with the result that reports ceased to come in, inspectors were met with a denial that any cases existed, the dead were buried secretly during the night, the doctors were threatened with mob violence, and the work was completely blocked.

In the face of this it seemed wise to go on as we were doing, win the confidence of the people as much as possible and work, as much in the hope of educating the people for the next epidemic as for the amount of good to be done at this time under such difficulties.

After a week or ten days, the Japanese, not enjoying working under the supervision of a Westerner, withdrew from the organization and devoted themselves to the one office near the South Gate. I have no knowledge of the character or amount of work done by them after that time.

During the progress of events, the necessity of getting government sanction, by the roundabout methods inseparable from government transactions, for all our proposals before carrying out plans which needed prompt action to make them effective, rendered many of our efforts useless, so we laid the matter plainly before His Excellency the Home Minister, who authorized us to carry on the work thereafter without consulting any one, giving us \$2000 to meet running expenses with the promise of more if needed, and full control over a special force of policemen detailed from the regular force to assist us. Re-encouraged by this mark of confidence, we divided the force of workers between different sections of the city. Each foreigner took with him several Korean helpers who went in advance of him and made a house to house canvas, reporting all cases of diarrhoea to him. He then visited these places administered medicines and when he met with true cholera, disinfected the premises as well as possible. Much good done was in this way for many cases of diarrhoea were cured which might indeed have been the beginning of true cholera and imperfect as the disinfection was it doubtless was a help. At the same time people were instructed as to the true nature

of Cholera and how it could be avoided and it is impossible to estimate how much that did towards limiting the spread of the disease.

Much alarm was caused by the report that some cases had occurred within the Palace walls. At the request of His Majesty we established a medical station within the Palace. Here a great many cases of diarrhoea amongst the soldiers and servants were treated while those showing symptoms of Cholera were immediately sent to the Hospital and in this way the spread of the disease was effectually prevented. Nearly all thus sent to the hospital, being sent before collapse set in, recovered.

At this date the disease has almost ceased within the city but is extending to the villages round about.

Full statistics are unavailable because reporting was not compulsory and the majority of the cases were unreported. I can give only the following:—

Treated at Ha Do Kam 135 with 102 deaths.

„ „ Mo Hoa Kwan 173 with 61 „

Cases reported, investigated and treated in their homes—

Central Inspection office	„
Mo Hoa Kwan	„
S. Eastern District	„
N. „ „	„
Northern „	„
North Western District	215.

Some results worth noting.—

In the hospitals nearly all well recommended methods of treatment were tested and the experience of the physicians greatly widened so that they feel that should another epidemic occur they will be in a position to show even better results from treatment.

We believe the people have learned to trust the missionaries as never before and a greater portion of the city than ever before has been brought into contact with the missionaries and through them we trust with Christianity—or perhaps we had better say with Christ. The people have also learned something concerning the true nature of disease and how to avoid it. The close connection between dirt and disease has once more been demonstrated by the great preponderance of the number of cases which occurred amongst the poor and badly housed class over those which occurred amongst those living in better circumstances.

The Missionary cause has been helped for the missionaries have demonstrated the spirit of the Gospel of Christ, spending the warm weeks, when they had hoped to be resting in the mountains, caring for the sick Koreans in the disease stricken city, and they have thus strengthened themselves and have magnified the Grace of God before this people. The government has manifested such a growing confidence in the integrity and good judgement of the missionaries that it turned over to them without restrictions the work of fighting the epidemic, \$2000 in cash, and the full control of a portion of the police force. It is I believe the first time money has been thus placed in the hands of foreigners.

I desire to thank the Hon. J. M. B. Sill, U. S. Minister for his valuable assistance and support and also W. C. Hillier, H. B. M. Consul General, who issued orders to the Chinese residents who are under the jurisdiction of the British Consulate, to abide by the regulations of the Cholera Board. Personally I am deeply indebted to all the physicians and other missionaries, whose names I have not mentioned, for the prompt and hearty response they made to the call for workers, giving me that support without which my promise of help to the government would have been unavailing.

As a body of missionaries we are grateful to God that he preserved our lives throughout all our close contact with the disease, giving us necessary strength to carry on the work and so blessing our efforts as to make them much more abundantly effective than the means used would warrant us to expect.

O. R. Avison.

EDITORIAL DEPARTMENT.

THE REAL KOREA.

THERE have been and still are several Koreas. Though this statement appears to be paradoxical nevertheless it is true. There is Korea the unknown, located somewhere in China, or Japan, adjacent to Java or southwest of Africa. There is Korea the Disturbed, with its insurrectionary populaces, warring factions and bloody changes. decapitated missionaries and foreign men-of-war moored off the walls of Söul. There is Korea the Corrupt all of whose officials are half Chinaman, half Turk; and there is Korea the Unhappy where all men are liars, and not an honest man among them. Then there is the Korea of the adventurer with coffins of gold and tombs bursting with treasure; the Korea of the newspaper correspondent where they learn more about the country in a month of investigation than an old resident can verify in a month of years; the Korea of the author thirsting for fame where the people "excel the Japanese as landscape gardeners dotting their lawns with little lakes, emerald with lotus and spanned by bridges of marble;" finally there is Korea the Hermit upon which rhetoric has exhausted vials of wrath and hogsheads of lamentation. Some of these Koreas have been, the rest still are and we fear will continue to be until kind Fate gives them a quiet funeral with a small tombstone. And however pleasant an excursion into one of these would be, we pass them by to have a brief look at the Real Korea.

The real Korea is mountainous. From *Paik-tu-san* on the north to *Ché-ju* in the south there is a mighty panorama, one of the master-pieces of the divine Author of the universe. Mountains with snow-clad, cloud-wrapped summits; beautiful valleys with rich crops and picturesque hamlets; winding rivers that look in the distance like ropes of silver about to be coiled; and birds that flit and twitter, and crow and croak and the cuckoo with its staccato, and the lark that sings in heaven but lives on earth. Everywhere the mountains predominate. There is not a plain worth mentioning in the whole peninsula. Big mountains and little mountains, hills, knolls and mole-hills, mountains of every conceivable shape from

a castle or a palace to a tiger crouching to spring. And in these mountains the wealth of ages, coal, iron, lead and gold, and on their slopes and summits the graves of the dead. At present the chief use of the mountains of Korea is as sepulchres for the dead.

Korea abounds in beautiful scenery. Many a visitor fresh from Japan has gone into ecstasies over the river route from Chemulpo to Söul. For a winter scene the road between the same two places just after a fall of snow would be difficult to surpass. East, west, north and south, scenes to delight the most fastidious await the visitor. Be it a seaside resort or a mountain retreat that is sought, Korea can supply in abundance sufficient to gratify every demand. At the present time the only lack is development. We have reached such a state of pampered luxury that whether seaside resort or mountain retreat no surplusage of charms can make up for the absence of a "decent hotel" and from the tales of woe which reach us we infer the latter is still a minus quantity at our innumerable "resorts."

In addition to a rich physical endowment Korea possesses a healthful climate. From a most interesting and valuable paper on the climate of Korea by C. Waeber Esq., Russian *Chargé d'Affaires*, we learn that the mean yearly temperature at Söul and Chemulpo is about 54° Fahr. For summer it is 75.6 at Söul and 73.9 at Chemulpo; and for winter 33.1 at Söul and 34.3 at the port. The greatest discomfort of the year is the "rainy season" so called. But this is a variable and uncertain factor, in 1887 being heaviest in the month of August, when the total fall of rain was (at Söul) 14.91 inches; in '88 and '89 the heavy fall was in July being respectively 12.23 inches and 14.37 inches; in 1890 the heavy fall came in June being 11.27 inches. The years since then show equal variation, this year the heavy rain fall being in August. Ordinarily throughout the months of May and June, September and October Korea is a delightful place to be in and that is the time visitors should plan to come here. As a place of residence the year around Korea possesses a delightful climate.

The Koreans. One of the prominent traits of the Koreans is hospitality. They are hospitable to a fault among themselves. A Korean will allow indolent friends and relatives to impose themselves on him and eat him out of house and home. The street beggars seen in Japan and China are absent in Korea for the reason that the humblest Korean generally has some place of refuge from starvation. There is widespread poverty throughout

the land; misfortune, wrong and indolence have produced a large class who spend their time in holding the wolf by the ears just outside the door, but they manage to keep the beast out. Poverty there is but not want. The story often heard in the West of men driven by desperation to steal bread to keep dear ones from starving has not yet been heard in Korea. Foreigners' ideas on the poverty of the Koreans have been derived from a class insignificant in number and whose imperfections and failings we exaggerate through race prejudice. The great mass of the people are not on the verge of beggary. From this it not be gathered that the people roll in wealth. Far from it, but what they have is at the disposal of the distressed. It is said that a generation ago, in years of plenty it was the custom to feed travelers free of cost along the great roads. This is characteristic generosity. To the generous hospitality of the Koreans is due the fact that in the midst of poverty, want is excluded, and we have an Asiatic nation with no beggar class.

Good nature and hospitality are twin virtues. We put goodnature among the distinguishing characteristics of the Koreans in their relations with foreigners. To begin with there has been a noteworthy absence of ill-nature. Whatever may be his opinion of foreign institutions and habits the average Korean is friendly and well disposed towards the foreigner personally. There is an utter absence of that curishness and contemptible meanness for instances of which one will not have to go far, after leaving Korea. All this may be changed after fifty years of intercourse with us, but if it is, the foreigner will be largely to blame. At the present time and for several years past the feeling among the mass of Koreans has been one of friendliness born of goodnature. Among themselves in spite of noise and bluster, generally over money matters, the innate goodnature is constantly cropping out. If two get into a dispute and appeal to a third to arbitrate, in nine cases out of ten he, to avoid giving pain to either, will demonstrate that both are right and both will compromise on that basis without delay.

Natural goodnature and hospitality will facilitate that international intercourse which will be of immense value to Korea when once she gets on her feet. Both will make her a desirable member of the International Family.

The real Korea is now in a transition state. Everything is in an undetermined shape. The past is in ruins, even to the Korean's eye; the present and the future are all in the rough. The

stones must be dressed, the timbers mortised and dovetailed and fitted into their places and the people become familiar with their new habitation. *All this will take time.* They are unwise who ridicule the present Reformation, and cry out "it is all on paper, there has yet been no reform." Better have reform on paper, *than never mooted at all.* The reforms are on paper, but the paper bears the seal and sign-manual of His Majesty, and they are therefore *de facto* the law of the land. Hardly a year has passed since the work of reform was taken in hand and yet some do not hesitate to cry "failure," because figuratively there are still many spots on our leopard and our Ethiopian is hardly pale in color yet.

The time factor as an element in reform has been overlooked by partisans and opponents alike. The one in demanding the actualisation of their measures in six months or two years have been like the parent that would command his boy to grow six feet or sixteen feet in a like period. And the other in standing by and hooting because the boy didn't grow, comes under the same condemnation.

Korea is in a transition stage; she must not only have a chance, *she must also have time.* The great task has only been commenced. The road ahead is clear a very short distance and it is still a little lonesome. The Reformation suffers for lack of support and intelligent appreciation. A nation is now supposedly at least struggling upward. She is on the plane which leads to a higher and better level. While under no necessity for the spectators to hold their breath till Korea arrives there, neither is there any good to be gained in wasting their breath. A time of transition is necessarily an unsatisfactory time. Such is the present in Korea, yet who so hopeless as to hold it will ever be thus?

The real Korea is a country whose resources are undeveloped. Sometimes Korea is represented as having no resources, and such an impression the country would easily produce in a casual observer. In Söul, the finest city in the land, there is not a single mercantile establishment run by Koreans that gives an impression of opulence. Compared with the establishments one finds everywhere in Japan and China the most pretentious business places do not rise even to the level of shops,—they are stalls, one horse affairs. The great merchants themselves deal largely in imports from China, Japan and the Occident. Native manufactures are of the crudest and simplest description and are relegated to the smaller fry in the mercantile world. This utter absence of mer-

cantile establishments and manufactures confirms the impression as to the poverty stricken and resourceless nature of Korea.

Such an impression is a false one. The resources of Korea are not exhausted, they are undeveloped. They consist of the energies of the people and the possibilities of Korean land and water. First as to the energies of the people, these now lie indolent and dormant. Some of the best brain and blood of the country, which ought to be managing the mercantile and commercial affairs of the land, is now holding its hands in inglorious inactivity, misdirected by bad education and paralysed by absurd social obligations. The vast mass of the people are an untrained mob. There are no skilled occupations to which they can turn their energies; these are now exerted only sufficiently to procure food and the necessities of life. But introduce machinery and instructors among them; teach them to manufacture porcelain and Chinaware; to spin and weave the cotton necessary to clothe the nation; to mine the iron in their mountains and turn it into articles of utility; to manufacture the necessities and luxuries of a higher life,—attempt this and we think it will be discovered that there is a vast amount of energy which can be converted into wealth. We do not deceive ourselves into believing that this can be done in a day, or a year, or a generation. We do not think the attempt itself at the present time would be successful, but when Koreans once feel the pressure of the demands of an improved, more complex and expensive mode of living, they will themselves make a success of the attempt to supply that demand. Korean manufacturing will develop in time but it will find its first development in a Korean demand. But whether eventually used in manufacturing or not, we are sure there is enough energy wasted for instance in carrying Privilege in a chair to make many a chair coolie rich enough to ride horse-back. Wonders might be accomplished and wealth amassed with the energy now spent in turning tobacco into smoke, observing rest days and trying to convince the other fellow that he is a fool.

The natural resources of the land are the mines above mentioned. They should be examined and their possibilities measured. Possibly they are overestimated; this is quite often the case with mining prophecies, and the matter ought to be cleared up. In a former editorial we alluded to the fact that Korea's chief dependence is on its single crop of rice and contended that

there is every inducement to reinforce this by cotton and silk, fruit and grain. There are multitudes of people who can turn their hands to these operations without disturbing industrial conditions except for the better, and plenty of land to carry on the increased farming with. Finally the sea brings untold wealth to Korean shores. At every point along Korea's long coast line the fisheries are rich. It is said the Fusan fisheries yielded \$1,000,000 last year. There is no sufficient reason to our minds why equally large sums should not find their way into the hands of the Koreans at various other points along the coast.

THE BATTLE OF PYENG YANG.

*As seen by a Korean**

I was in Seoul July 23, 1894 when the Japanese troops took possession of the city. Three days later I left for my home in Pyeng Yang. In all the ten magistracies along the road there were Japanese soldiers; at Chung Wha the last one and but fifteen miles from Pyeng Yang there were sixteen cavalrymen. Here there were a number of travellers, bound for Pyeng Yang but afraid to continue their journey because the Japanese had pushed on to the Ta Tong river, which flows under the city walls. I determined, notwithstanding the protests and misgivings of my friends, to continue my journey until stopped. A stay of several weeks in Seoul and the demeanor of the troops there, as well as the counsels of a valued friend, made clear to me that the Japanese soldiers were not after Koreans but Chinese.

I reached Pyeng Yang without challenge or molestation and found the city in the greatest excitement over the presence of Japanese on the east side of the Ta Tong, looking anxiously for help from the millions beyond the Yalu river. I ventured once and only once to express some doubt about the advisability of the Chinese coming to our city, for in case they should be de-

* The following account of this important and decisive battle is furnished us by one who was in the city from the time of the arrival of the Chinese until their departure. We admit this to our columns because of the impressions made upon the Koreans.

feared our condition might become unbearable. "No danger of defeat. There are millions of Chinese and only thousands of Japanese." The citizens of Pyeng Yang were not the only ones whose trust in China's millions was found to be misplaced.

After waiting several days, on August 4th. the eyes of the people were gladdened to see the white horses of the Manchus in the distance. The Chinese had come! They took peaceable possession of the large plain south of the city, the place between the walls of the ancient and present cities of Pyeng Yang and later, as more soldiers arrived, of *Mo Ran Pong*, the high mountain to the north of the city. They commenced to build over seventy forts, as I found by counting after the battle. These forts were built of solid masonry and as I look back now it seems to me the Chinese braves were greater experts at digging trenches and building stone walls than in defending them against the Japanese.

The governor of the province and the mayor of the city heartily welcomed their defenders. The former was most attentive to the Chinese Generals, Ma and Choo and later to Yi, whose laurels, won at Asan, had not faded while making his "masterly retreat" to our city and whose fresh honors and liberal rewards from his own government had just arrived. With drums beating, horns tooting, banners flying, umbrellas outspread, His Excellency made daily visits to the camps of his friends. "What does all this racket mean?" asked the braves from the north. "This is our 'great man,'" was the calm response. "Let the noise and parade cease" and after that the genial governor paid his respects in a more quiet and less ostentatious manner. The generals of the army and the officers of the government, the military and the civil arms of power, became fast friends, they "wined (later it was *whined*) and dined together" frequently during the forty days that elapsed between their arrival and the great battle.

The Chinese commanders asked the local authorities to construct a pontoon bridge across the Ta Tong river. This was agreed to and a time limit fixed which of course was not observed by my compatriots. A little dispute arose in consequence of this between the subordinates but it was not taken up by the chiefs.

The behaviour of the Chinese troops during their stay in our city was not entirely exemplary. The more substantial food

was supplied them naturally while the minor delicacies like cake, fruit &c. they supplied themselves with from the nearest stalls and very frequently omitted the formality of handing the price of the goods to their owners. On the march from the frontier, to these smaller depredations was added the stealing of chickens, pigs and cattle. The part of An-ju outside the south gate was burned seemingly out of sheer wantonness.

Some days before the battle, three spies were captured. The Korean guards saw them moving about in Korean attire, but there was something about them that attracted attention and raised suspicions. The guards approached the spies, raised their hats, and their foreign was soon established. They were arrested, handed to the Chinese authorities and of course, executed.

One of our Christians had occasion to go into the country and took with him a few books both Chinese and Korean. He had the misfortune to be short of stature and on his return was not unnaturally mistaken by the vigilant guard for a spy and arrested. He showed his Christian books but as he had only Korean ones left, this did not help him; he appealed to his many friends in the city and finally amassed enough evidence to warrant his release.

I was in charge of our dispensary. I was called on by the guards and acknowledged frankly that I was in foreign employ. This raised instead of allaying suspicion, my hat was jerked off and my top-knot seized to make sure it was fast. The medicine bottles were carried to the Captain, by him inspected, pronounced "American medicine" and then quietly returned.

During this time the construction of the defenses was pushed forward with vigor. On the 14th. of Sept. the Japanese were discovered in large numbers to the east of the river and along the main road from Seoul. At first the Chinese troops seemed anxious to meet the foe they had come all the way from Mukden to meet. Large numbers of them crossed the pontoon bridge and on the other side exchanged a few shots, then returned to the city and exhibited to the gazing and admiring crowds their trophies of the battle—boots, hats &c. of the enemy. There was great rejoicing in the city; wood, food and wine were freely offered and accepted with great readiness. In the first brush with the enemy, our friends from the north were victorious.

The Chinese were prepared for and expected to fight the

battle in the eastern part of the city, and their main strength was turned in that direction. When however the Japanese were seen pouring in from the north and northeast up *Mo Ran Pong* mountain and the boom of cannon was heard in the south and southwest the Chinese became confused, discouraged and disheartened. They had not expected to be surrounded and when they asked the governor, he informed them that the despatches he had received from the different magistrates along the several routes of advance showed that "thousands of Japanese" were marching upon them.

While the battle raged on the 15th. I remained in my house. Bullets went whizzing over it and in the evening several struck it. Two fell in the yard, one only a few feet from the porch on which my little boy was playing. I inferred from the direction of the sound of the whizzing bullets that the battle had changed and was at a loss to know what to make of it. The general expectation was that the battle would be fought in the eastern part or to the east of the city. The bullets however came from the north or west when they should have been coming from the east.

Up to the evening of the 15th. the people in the city were led to believe that a signal victory had been won during the day. The usual presents were offered the victorious braves. But while receiving the present with one hand, if the brave happened to see something he wanted on the person of one bringing the gifts he wrested it from him. How general this was I do not know, but our people were deceived and while returning thanks to our supposed friends, were abused and robbed. The revulsion in feeling was very great. Where once there was confidence and respect now there is nothing but loathing and hatred. It is so to this day. Not that Pyeng Yang loves the Japanese more but she hates the Chinese with greater hatred.

The flight, rout or whatever you may call it took place during the night of the 15th. Every body from the Governor down took to his heels and made for the South gate. I did not know what to do and as I had seen the Japanese in peaceable possession in Seoul, I decided to remain.

THE BIRD BRIDGE AGAIN.

MONDAY Aug. 26th. was the 6th. day of the 7th. moon. This is the day when the magpies make their annual trip up into the heavens to build the bird bridge across the milky way so graphically described by "X" in the February number of *The Repository*. A little after noon it rained a little, these no doubt were the tears shed by the Prince and the Princess. About sunset we noticed a few magpies with ruffled head, no doubt the result of the rumbling chariots. We fancy the meeting between the couple was of short duration to-day owing no doubt to the unsatisfactory state in which "the reform movements" are at present. The star-king, intensely interested in the fight for Korea now quietly going on between Japan and Russia, could not absent himself for any length of time from this sublunary sphere and cut short the meeting between the lovers.

It is however rumoured that among other things the following political gossip was indulged in.

Princess. "How about the war between Japan and China?"

Prince. Over long ago and the Chinese notwithstanding their rout at Pyeng Yang, expulsion from Korea, loss of Port Arthur, Wei Hai Wai and the Peiyang squadron; the imminent danger of Peking, the cession to Japan of Formosa and the enormous war indemnity, are now industriously circulating reports that *Japan* was conquered and not China.

Princess. "How is His Majesty, the King?"

Prince. "He is well and holding on to the reins with a grip worthy of John of England in his conflict with the Barons."

"How is Her Majesty, the Queen?"

"Active."

"Where is the Tai Won Koun?"

"Back in the saddle again, side saddle seemingly."

"What about the Grandson?"

"Oh, he is back too."

"What is Home Minister Pak Yong Ho doing?"

"Travelling abroad—gone to America."

"How about the great reforms introduced with so much flourish of trumpets?"

"They are still on paper."

"Where are the mighty Mins?"

"Coming back to power slowly."

"What are the Japanese doing?"

"Trying sugar now instead of vinegar on the Koreans—conciliation."

"What about Russia?"

"Don't know. Too many rumours afloat to tell. Good bye."

A few tears were shed when the couple parted for another year.

THE ANNUAL MEETING OF THE METHODIST MISSION.

The Methodist Episcopal Mission began its eleventh Annual Meeting Wednesday morning Aug. 28 in the chapel of the Pai Chai School. Bishop John M. Walden was expected to be present and after holding the Japan Conference, he came on his way to Korea as far as Nagasaki, but was unable to find a steamer with suitable accommodations to bring him to Korea. In his absence the Superintendent of the Mission, Rev. W. B. Scranton, presided. After devotional exercises, the election of Dr. J. B. Busteed as Secretary and the transaction of some routine business, the Superintendent read his report. It is an interesting document, full of facts about the work, but too long to insert entire. The Rev. W. A. Noble and wife returned to the United States since the last meeting while the mission was reinforced by the Rev. D. A. Bunker and his wife.

"The work has made no advances beyond the old lines during the year, not because of lack of opportunity but lack of time and strength. We have three charges outside of Seoul; Wonsan in the East, Chemulpo our west port, and Pyeng Yang a prospective port."

Speaking of the work in the Chong Dong charge he says, "This is our oldest charge and has the honor of beginning the erection of the first Church of any size in Protestant Korea. Baldwin chapel was as far as we know the first but this structure has such proportions as scarcely to allow the naming of any other with it. The need for the building is great and work on it has already been begun." At every place where regular preaching services are held there is an increase in membership, the greatest gain being in the Sang Dong charge where the gain over all losses reported is 97.

Every department is passed under review, progress noted, suggestions made and the conclusion reached by the Superintendent is that the present force, and especially the evangelistic, is inadequate to carry on the work in hand and he recommends the immediate reinforcement of six new men who are to give their whole time to evangelistic labors. Reports were further made by H. G. Appenzeller pastor of the Chong Dong, Ewa Hak-dang and Chong No charge and by G. H. Jones, pastor of Chemulpo and Kang Wha circuit.

No session was held in the afternoon,

The second session was held Aug. 29th. A half hour devotional service in the Korean language was followed by reports from Dr. McGill of Wonsan, Mr. Hulbert and Dr. Busteed. These reports showed that the medical work in Wonsan, the interests of the Mission Press and care of the General Hospital were not only in safe hands but in a prosperous condition. The

Manager of the Trilingual Press showed that something over a million pages have been put out during the past nine months and that the working force has been increased eighty percent. Full sets of matrices for three sizes of Korean type are being made in Shanghai and other necessary furniture has been secured. The Press besides paying running expenses has put over three hundred dollars into the plant.

The General Hospital was moved from Chong Dong to Sang Dong, a new dispensary erected and the number of patients treated is the same as the previous year.

The third session Aug. 30th. was preceded by a prayer-meeting from 9. to 9.30. The morning was devoted almost entirely to reports from Korean Local Preachers and Exhorters. Most interesting were these reports as showing along what lines the work is being pushed. One told of the number of books he sold in addition to his labors as personal teacher. One had just returned from two months work in cholera hospitals where he did excellent work. These in Seoul. The brother in Pyeng Yang told how hard the soil in that field is and yet that the fallow ground is being broken. A profligate son was rescued and the preacher received most hearty thanks from the father. Single handed and alone this brother is pushing the work not only in the city, but in the country as well, giving as his opinion that from present indications work will open to the south of the city. One brother from Chemulpo told of his experience with evil spirits and the colporteur and exhorter from Kang Wha told how with some twenty others he was caught in a storm on the river. The danger was imminent. The pagans felt that something "pious" ought to be done promptly, with the Christian they engaged in prayer and then invested in such books he had with him. This truly was "casting bread upon waters," or illustrated the saying,

"It is an ill wind that blows no good."

Five men were licensed as Local Preachers and five as exhorters.

This fourth session was given almost entirely to the discussion of a question of discipline. G. H. Jones, pastor at Chemulpo and Kang Wha in his report said, "Another case to which I desire to call your attention is that of a man who joined the church on probation, and afterwards I discovered that he had a wife and a concubine. I immediately excluded him from Church membership as being ineligible to membership until he discards his concubine. His wife is the mother of three children, the concubine of two. The question I would submit is—Was my administration correct in this case?"

An interesting discussion followed in which all the members of the mission took part and the sentiment was unanimous that the Church could not countenance concubinage in the slightest degree. The point was made that the subject of polygamy was not discussed by the Saviour, as the Jews were monogamists. The question of divorce, however, was presented and the master's answer gave the one and only just cause for divorcement. Paul in his teachings is equally clear, and with the single exception of Luther when he allowed the landgrave of Hesse to take a second wife during the life time of the first, the history of Church is in accord with the teachings of Christ and Paul, and up to 1834 when missionaries in India in an evil hour assented to allow a man to enter the church with his wife and concubines.

The following action was taken without a dissenting vote either from foreign Missionary or Korean Christian: "It is the judgement of this annual

meeting that the action of Bro. Jones as cited in his report, viz. the exclusion of a probationer on account of polygamous relations is in accordance with the law and usages of our Church and that in the judgement of this meeting no man or woman living in polygamous relations can enter or retain membership in the Methodist Episcopal Church.

Several of the Koreans present took an earnest part in the discussion and they heartily concurred with the action of the Annual Meeting.

Two services in connection with the Annual Meeting were held on the Sabbath in the chapel of the Pai Chai College. The first in the morning was in Korean in memory of Kang Chai Hyeng, Local Preacher, No Pyeng Il, exhorter and K. S. Kang, helper. The meeting was addressed by Choi Pyeng Hon and H. G. Appenzeller of this city, Kim Chang Sik of Pyeng Yang, Chang Kyeng Hwa and G. H. Jones of Chemulpo.

In the afternoon Rev. H. G. Appenzeller preached the Annual Sermon before the mission, from Acts 4.12,—a forcible presentation of the central truth of Christianity—Salvation through Jesus Christ. The preacher's identification with Protestant missionary work from its beginning gives special interest to the following historical characterization:

"Brethren of the mission, of all missions, up with this banner.

'Forth to the mighty conflict

In this his glorious day.'

"Never as glorious a time as now. No other name in which to trust. Seek the power of the Holy Ghost. We may be a mere Gideon's band, but let us be properly equipped. I look around me and tho not an old man, I have lived long enough to see a goodly number of men of the spirit of Caleb and Joshua who have already come to this land, men who have come not to spy out the land, but to possess it for the Lord Jesus Christ. Ten years ago last April in the same boat came Underwood a sort of electric battery with many currents well charged or a battering ram making it unsafe for anything that can be shaken to remain. The diplomatic Allen had already preceded us and been thro the war of '84 and has lived thro the second in '94. A month later came Scranton, my true-yoke-fellow, the first physician of the Methodist Episcopal Church in Korea. Ere two moons came and went he was followed by his mother, the Barbara Heck of Korean Methodism, wise in counsel, abundant in labors and Heron of whom the Scripture was fulfilled, "Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

"A year went by when Her Majesty's first foreign physician, Miss Ellers, passed thro the Palace gates and the thin end of the wedge that will break from its solid bed of custom and superstition, the seclusion of woman, was then entered. At the same time, the education of the sons of Noron and Soron, Namin and Poukin was intrusted by the Korean government to the conscientious Bunker, the classical Gillmore and the brilliant not to say enthusiastic Hulbert. The conservative Ohlinger came at Christmas in 1887 when the preacher of to-day with stammering and halting tongue limped thro the first Methodist sermon attempted in the Korean language. Ohlinger was followed in May by a youth full of hope whose presence among us raised the question how far back in tender years the Missionary Society of the Methodist Episcopal Church intended to go to secure reinforcements for Korea. But in the words of the good Book, we can now say, "the child grew and waxed strong in spirit," and is become a workman that need not

be ashamed. The cautious Gifford was followed by the judicial Moffett, who with our own sainted Hall began to announce to the dwellers in the ancient city of Ki-ja "that there is none other name under heaven given among men whereby they must be saved."

"And what shall I more say? for the time would fail me to tell' of the practical McGill, and of the scholarly Baird, and of the versatile Gale and of the modest Noble and of the zealous Busteed and of the eloquent Junkin and those associated with them not to mention the students of prophecy; men who thro faith will wax valiant in fight and turn to flight the armies of the aliens."

The sixth session was devoted almost entirely to reports from the ladies of the Woman's Foreign Missionary Society showing the excellent condition of the work entrusted to them. In our next number we hope to give extracts from these reports.

The following action in reference to reinforcing the mission was taken. Whereas our numbers have been lessened by the death of Dr. Hall and the return to America of Mr Noble on account of the illness of his wife and, whereas our opportunities for Christian work among the Koreans are much greater than formerly and are constantly and rapidly increasing and, whereas we believe most firmly that the work demands more laborers in this field,—Resolved that we petition our Board to reinforce us as soon as possible with the six new workers called for by the Superintendent.

The last session was held Tuesday Sept., 3. Reports of Committees were made, the one of chief interest being by the Chairman of the joint Committee on the Decennial Celebration of the founding of missions in Korea to be held next month. The program for that interesting occasion as decided upon was given in English and Korean. The plan is for a two days session just preceding the Annual Meeting of the Presbyterian Mission in October.

Superintendent Scranton read the appointments, the Sacrament of the Lord's Supper was administered and the meeting adjourned *sine die*.

Appointments. W. B. Scranton, Superintendent. Aogi, D. A. Bunker; Baldwin Chapel, H. B. Hulbert; Chemulpo, G. H. Jones; Chong Dong, Ewa Hakdang and Chong No, H. G. Appenzeller; Chön ju, to be supplied; Kong ju and Suwon, W. B. Scranton, Pyeng Yang, to be supplied; Sang Dong W. B. Scranton; We ju, to be supplied; Wonsan. W. B. McGill.

H. G. Appenzeller, President Pai Chai College and Principal Theological Department.

D. A. Bunker, Principal Academic Department Pai Chai College.

H. B. Hulbert, Manager of the Trilingual Press.

W. A. Noble, absent on leave.

J. B. Busteed,

W. B. Scranton,

} Physicians in charge of Medical work in Seoul.

Appointments Woman's Foreign Missionary Society.

Mrs. M. F. Scranton,

Miss L. C. Rothweiler,

Miss M. W. Harris,

Miss J. O. Paine,

Miss L. E. Frey,

Miss M. M. Cutler, In charge of Woman's Hospital.

} Evangelistic work.

} Ewa School.

Miss E. A. Lewis, Assistant.

Mrs. G. H. Jones, Woman's work in Chemulpo and Kang Wha Circuit.

NOTES AND COMMENTS.

Founder's Day, the day when Tai Cho Tai Wang, the first king of the reigning dynasty, opened his kingdom, was observed for the first time Sept. 3. The object is to inaugurate national holidays in the hope of fostering a national spirit. The day among the Koreans is called **기원절** *Keui Won Chul*.

Thirty five Korean students are about to leave for Europe to travel and study.

The Official Gazette on account of lack of space goes over to next month.

The Hon. J. M. B. Sill, U. S. Minister and family left Seoul on the 13th. inst. for a two months' leave of absence in Japan.

The Hon. C. Waeber has been appointed Minister Plenipotentiary to Mexico. We present hearty congratulations but are sorry this well deserved recognition of his services will probably mean his removal from our midst.

J. Hunter Wells M. D. was the first physician in Seoul to use salol or sulpho-carbolate of sodium in treating cholera patients. This remedy if given before the third stage or total collapse takes place will cure 80 or even 90 per cent. In over 150 cases treated at "the shelter" sixty five per cent recovered.

The Korean Post Office is fairly launched. The day it was opened 12 letters were cancelled, the second day 17, the third 18, the fourth 19, the fifth 18; the sixth 40, the first month 616. Collected from sale of stamps yen 362.48. The Chong Dong rounds are made at 7 a. m. and at 4 p. m. The mail for Chemulpo closes at 9 a. m. and arrives from Chemulpo at 5 p. m. Letters in the city require 10 poon or 2 sen stamps.

The Corner-stone of the Chong Dong Methodist Church was laid by Rev. W. B. Scranton on the 9th. inst. The attendance was large. addresses were made by the Rev. Dr. Underwood, T. H. Yun, Vice Minister of Foreign Affairs, (who is a member of this church) and by the pastor. Rev. D. A. Bunker, Rev. W. M. Junkin, Rev. D. L. Gifford and Rev. G. H. Jones also took part in the service.

Lieut.—General Viscount Miura, Envoy Extraordinary and Minister Plenipotentiary from Japan to Korea arrived in Seoul Sept. 1st. Count and Countess Inouye expect to leave Korea about the middle of this month.

What effect the departure of Count Inouye will have on the reforms introduced by himself we do not know. Those who affect to believe that the only changes made thus far are the removal of the long pipes and the adoption of black as the color for the coats of the Koreans will tell us that all is now over. For ten months Korea has had the benefit of the ex-